



Carl Savell, pastor of Woodville Heights Church, Jackson, presents an alternative candidate to the one proposed by the Committee on Boards. Savell, a member of the Home Mission Board of directors, asked messengers to return to his second full term as a director Richard Eskew of North Carolina. The Committee on Boards had nominated Tom Freeman of North Carolina to replace Eskew although Eskew was eligible for another term. Messengers voted the full slate of original Committee on Boards nominations.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

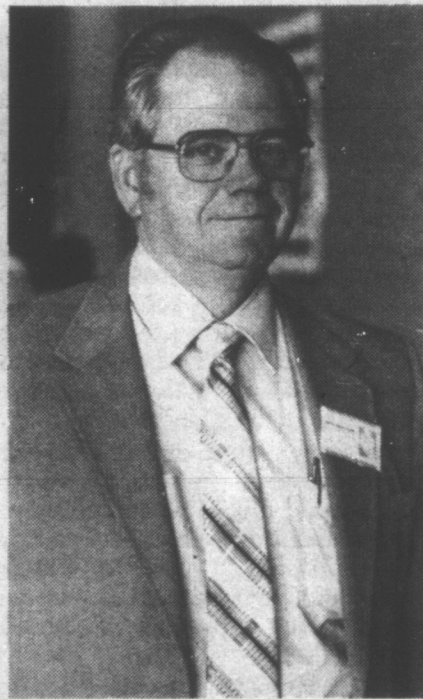
June 28, 1984

Published Since 1877



Harry and Nancy Lucenay of Hattiesburg were among Mississippians attending sessions of the SBC in Kansas City. Lucenay is pastor of Temple Church, Hattiesburg.

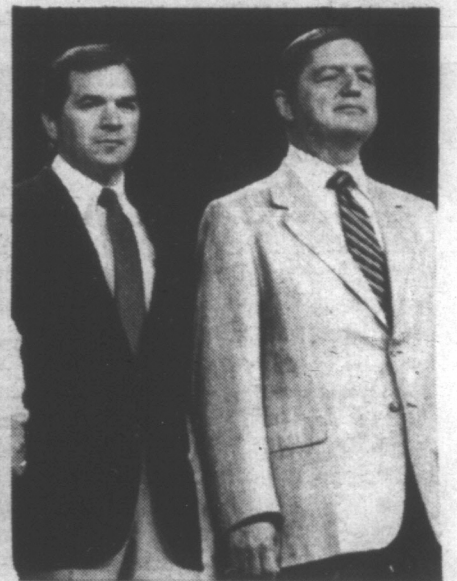
Kansas City SBC week photos



James A. Lewis, pastor of Academy Church, Tippah Association, was among Mississippians attending the convention.



Bettye Anne Lovelady, a Home Mission Board missionary who works as the presidential assistant at Mississippi Baptist Seminary in Jackson, spoke on the topic, "We Thank Thee, Lord" at the Sunday afternoon session of the Woman's Missionary Union-SBC. (Photo by Warren Johnson).



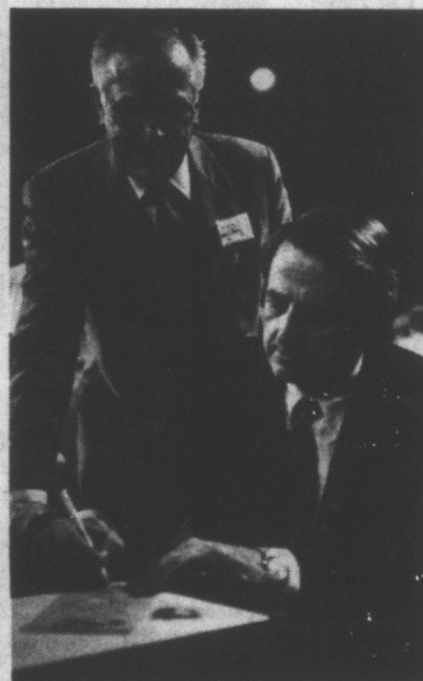
Two of the members of the Resolutions Committee wait for their turn to present resolutions during a convention session. At right is Reuel May, a layman and member of First Church, Jackson, Miss. To his right is David Simpson, editor of the INDIANA BAPTIST newspaper.



Harold Bennett, executive secretary of the SBC Executive Committee, introduces W. C. and Libby Fields to messengers. Fields is public relations director for the Executive Committee and Bennett's assistant. He was recognized at the convention for 25 years' service in that position. Fields is a former editor of the Baptist Record and was pastor of First Church, Yazoo City.



Martha Gaddis, administrative assistant to Harold Bennett, executive secretary of the SBC Executive Committee, greets Charles Stanley, pastor of First Church, Atlanta, newly elected president of the SBC during a presentation of officers on the podium at the convention in Kansas City. At right, first vice president, Zig Ziglar, of First Church, Dallas, and a Yazoo City native, talks with second vice president, Don Wideman, pastor of First Church, North Kansas City.



James T. Draper Jr., outgoing president of the SBC, showed leadership away from the convention platform, too. Immediately after delivering his second presidential address, he met with Harold C. Bennett, standing, executive secretary-treasurer of the SBC Executive Committee, to sign a personal pledge card for Planned Growth In Giving. Planned Growth In Giving is a new denominational emphasis to lead individual Southern Baptists to increase their gifts to their local churches in a percentage basis over the next 15 years, for churches to increase contributions to associational and state convention causes and for state conventions to up their percentage gifts to national SBC programs. (Photo by David Haywood).



Drew, Jonathan, and Beverly Randle are members of First Church, Oxford. They attended the convention with dad and husband, Tom Randle, a layman.



Chris and Donna Burrows of Mantachie wait in one of the long lines for snack items at the convention. Burrows is pastor of Dorsey Church and a member of the Mississippi Baptist Disaster Relief Task Force.

What's inside?

Editorials by
Don McGregor,
page 2

The majority process
Kansas City reports:
Business—page 3;
Women—page 4;
Resolutions—page 6;
Forum—page 7;
Religious educators—
page 10.

Editorials..... by don mcgregor

The majority process

The Southern Baptist Convention is over until about this same time next year. It was a divided convention in spirit and in philosophy if not in theology (though maybe that, too).

But it is over; and, in our democratic fashion, the majority has spoken. While I will admit that on a number of occasions I did not vote with the majority (I was a messenger from my church), I will not use this space at this time to try to establish an argument that the majority was in error on any issue. We have noted before that the majority may not always be right; but we conduct our affairs by majority vote, and that has been established.

This is not to close the columns of the *Baptist Record*, however, to those who would write letters to the editor on convention issues or speak to those issues through by-lined articles. It must be noted in that respect that almost all letters are used unless they attack someone or are more than 300 words in length. The length consideration actually is eight column inches, and 300 words just about takes care of that. By-lined articles are somewhat more difficult to place.

Charles Stanley, pastor of First Church, Atlanta, was elected president. He has voiced his interest in seeking to be president for all Southern Baptists, and at this time we should take him at his word. If he fails in that endeavor that will be the time to question his intentions.

His effectiveness is up to him. There have been statements from the inerrantists' camp that the Baptist state papers have failed to give opportunity for them to explain their view point. While this is not a valid position, it cannot go unescaped at this point that Stanley has separated himself from the state papers and has established Baptist Press as a liaison between himself and the papers.

There is no structural organization between the state papers and Baptist Press, so it will be difficult to have contact with Stanley.

Stanley has not been active in Southern Baptist affairs, yet the majority voted for him. We must give him an opportunity to establish himself. Zig Ziglar was elected first vice-president the first time he was a part of the convention operation in any way. He admits that he is not knowledgeable in convention affairs, yet the majority voted for him. He must be given time to find his way.

The convention for this year voiced its majority opinion through resolutions on matters that will not be popular with some. It spoke against women leaders in the church and the practice of ordaining women. It spoke against use of tobacco and also the production and sale of it. It spoke again against abortion with the conclusion that such is acceptable only to save the life of the mother. It spoke out for a minimum age of 21 for the use of all beverage alcohol, and it asked for the same access for religious groups to public facilities as are afforded to other non-public groups. It spoke against a United States ambassador to the Vatican. It also spoke out against legalized gambling and called for increased efforts in worldwide evangelism. It adopted a resolution on secular humanism and asked for a definition of recipients as is concerned in the acceptance of federal financial assistance. (The resolutions are all listed in this issue.)

We tend to commend the convention for passing the resolutions with which we agree and complain about those with which we do not agree. Yet they are adopted by our majority process. And while they represent

the views of the majority of those present in the session and voting at the time, they are binding on no one.

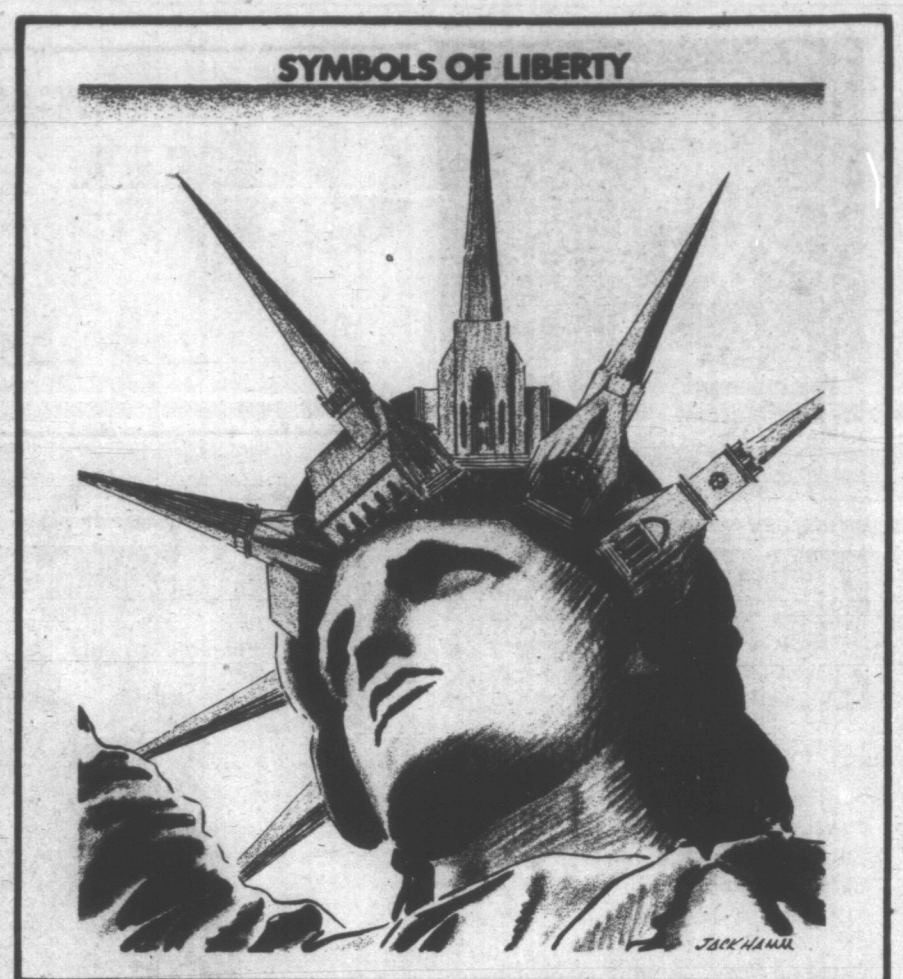
The fact of the matter is that most Southern Baptists agree to some degree with just about everything adopted this year by the convention in the way of resolutions. In some cases the resolutions went farther than some would have wanted them to, but in essence there would be pretty general agreement.

There were some resolutions passed this year that spoke to issues that in previous years the convention did not feel were within its prerogative to address. A majority of those vote voting this year, however, felt the issues did fall within their prerogative.

We are generally opposed to abortion, though some would add rape and incest to the accepted exceptions. We recognize the dangers of the use of tobacco, and we deplore the death and destruction that comes from the abuse of alcohol.

We are against gambling and an ambassador to the Vatican. We are even generally for voluntary prayer in the public school if there is an emphasis placed on voluntary. We are surely against gambling, and our very being calls for worldwide evangelism.

The one that raises the most intense concerns is the resolution on women leaders in the church, and very likely most Southern Baptists have some measure of agreement. The resolution did not spell out what the roles of leadership would be. It spoke against "pastoral functions and leadership roles entailing ordination." If it meant staff positions, the agreement probably would be widespread. If it was intended to in-



clude deacons, the questions might come a little quicker. Even B. H. Carroll, the patriarch most responsible for establishing Southwestern Seminary and a conservative of the conservatives, had women deacons. He supported his position in his discussion of I Timothy 3 in his commentary, *An Interpretation of the English Bible*, original copyright 1916. He did not, however, support women pastors. In fact, he decidedly opposed them.

One major concern that must come out of this convention is the fact that if we are going to have a Baptist representation in Washington, D.C., and people will be hired to staff it, it should be given more protection than the possibility of being eliminated by a majority vote at one convention. Every other convention entity that

hires staff members has the protection of a majority vote at two successive conventions.

The Baptist Joint Committee on Public Affairs is not strictly a Southern Baptist agency. It is run by trustees elected by nine Baptist bodies in the nation. The Southern Baptist Convention has a standing committee called the Public Affairs Committee, and the 15 members of that committee make up the Southern Baptist portion of the trustees of the Baptist Joint Committee on Public Affairs.

It may have come closer than was realized to losing its funding this year. On Tuesday morning 11,334 people voted 5,854 to 5,480 not to defund the committee. On Tuesday afternoon 3,488 more people voted in the election of the president.

The Olympics and national pride

The winter Olympics recently afforded an opportunity to watch American young people in competition against others from all over the world. For an amateur athlete, there is nothing to match an Olympic victory.

The contestants from the United States did not win as many medals as they had supposed they might, but there was no reason for anything but pride in their performances. In many cases they reached far beyond themselves to finish higher than had seemed possible in the early stages of the games. And that is success.

In this day we are becoming accustomed to the blase among a portion of our younger generations, but that tide may be turning. Indeed, one of the more touching moments at the Olympics came during an awards ceremony, but it was not for the gold medal. It was, however, the first medal to be won by an American during the games; and it was won by the skating pair of Kitty and Peter Carruthers. They had not had a chance for the gold, but they won the silver after intense competition.

As they stood on the platform to receive their silver medals, it was not "The Star Spangled Banner" that was played. It was the Russian national anthem. As the Stars and Stripes were raised, however, to indicate the nationality of the second-place winner, the camera searched the face of Kitty Carruthers as a tear rolled down her cheek.

No pride in her country? Hardly! The two youngsters had given their best for their country. They had trained hard and long, and they had met the competition; and they became the first American athletes to have the honor of standing on the platform while their flag was raised.

There is just no way those of us who have not experienced it could understand what the raising of the flag must have meant to those two. They had competed for their country, and they had done very well indeed. What a tremendous moment! The tear said it all, and America fell in love with a couple of kids who are not natural brother and sister but who had been adopted into the same family and grew up together. They both found an

interest in skating and perfected their interest to a very fine degree.

Other heroes followed in their wake. Bill Johnson said he would win the downhill ski race, and he became the first American man in history to win first place in an Olympic alpine event. He talked a lot, but he swallowed hard when they played "The Star Spangled Banner" for him.

There were the girl skiers who won first, second, and fourth in the giant slalom: Debbie Armstrong, Christin Cooper, and Tamara McKinney.

There was Scott Hamilton, the little guy who beat a childhood disease and was thought to be a shoo-in until he almost lost it in the end because of pressure. But he won, and they played "The Star Spangled Banner" and raised the Stars and Stripes for him.

Then to cap off the heroics by American athletes, the twin brothers Phil and Steve Mahre won first and second in the slalom.

Through the magic of television, we almost get to stand beside these dedicated young people as they are awarded recognition for their ability

and determination. Their faces reveal that this is not just a passing thing in their lives. Their flag and their national anthem mean something to them.

Soon the summer Olympics will begin, and we'll stand with other athletes as the Stars and Stripes are raised and the *Star Spangled Banner* is played. Let's be proud with them.

Next week is the anniversary of the birth of our nation. It has its faults. But it is a product of the times and of the people who live in it. We can be proud of it just as these Olympic heroes are proud of it. We made it what it is; and if we are not proud of it, we should be ashamed.

But there is plenty of which to be proud. Let's wave the flag and stand taller when the patriotic songs are sung. It is our land, and it deserves our appreciation, our support, and our affection.

"Breathes there a man with soul so dead who never to himself has said, this is my own, my native land."—Sir Walter Scott.

The Baptist Record

(ISSN-0005-5778)

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Jackson, Miss. 39205

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Convention

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108 Number 22



Faith Obedience Baptist Church building will be dedicated on July 1. It is located in east Biloxi. Rossie Francis, pictured, is the pastor.

SBC

Messengers refer business matters

By Tim Nicholas

Though none of the business of the Southern Baptist Convention should be considered to be minor, a number of business transactions took place that were not included in the lead story last week on convention business. These items follow.

In addition to the \$130 million Cooperative Program budget recommended by the SBC Executive Committee and approved by messengers, there were a number of other recommendations approved. These included requiring that board and standing committee nominees and for the Committee on Committees be members of a church for one year that is in the convention from which he or she is nominated. They also require that names of appointees to the Committee on Committees and Committee on Resolutions be released to Baptist Press by the President at least 45 days before the convention.

Messengers voted to require proposed resolutions to be presented by registered messengers not later than the beginning of the first evening session of the convention.

Messengers voted to add a program of Bible publishing to the Sunday School Board and to show appreciation for recently retired Sunday School Board president Grady Cothen.

Messengers turned back, though, one proposal to meet in Atlanta in 1991. One messenger, Joyce Adamson, who also ran for recording secretary but lost, said that the June 4-6 date was too early for many educators. The date and place were referred back to the Executive Committee for further study. However, other dates and places were approved: Indianapolis, June 9-11, 1992; Atlanta, June 20-22, 1995; and New Orleans, June 11-13, 1996.

Charles Fuller, pastor of First Church, Roanoke, Va., was selected to preach the 1985 convention sermon

in Dallas. Grady Wilson, an evangelist from Charlotte, N.C., was selected as alternate. Bill Reynolds of Texas will be music director.

Russell Bush of Columbia, gave the convention's denominational calendar committee report.

A large number of proposals were presented and referred to various bodies. To the Executive Committee were sent proposals that would

—disallow election of trustees by any method other than by election of messengers to the convention;

—allow messengers to the SBC to count expenses toward Cooperative Program giving;

—limit time of service of trustees of boards and institutions;

—to commend the service of any Southern Baptists, not just employees of institutions;

—reduce spending for furnishings in the new SBC building by 10 percent and give that savings to world hunger;

—allow messengers to ask for removal of SBC agency employees and withdraw financial support if action isn't taken within one year;

—establish a separate Southern Baptist presence in Washington, D.C., to address public and governmental affairs;

—instruct the housing committee to arrange for messengers to stay in homes of local church members and use money saved in a missions program;

—require all nominations for SBC officers to take place on the first day of the convention;

—seek out five cities in which to rotate holding the SBC.

A motion asked the Home Mission Board to consider opening crisis pregnancy centers like the Sellers Home and Adoption Center it operates in New Orleans.

And another motion asked the Sunday School Board to consider that

(Continued on page 7)

The Baptist Record

Gulf Coast Association starts black church

The newest mission work in Gulf Coast Baptist Association is a predominantly black congregation, Faith Obedience Baptist Church. On June 1, the congregation took possession of a building formerly owned by the Biloxi Independent Christian Church. The facilities are located at 212 Keller Place in east Biloxi, only one block north of Highway 90.

The first services were conducted on June 3, with 35 people in attendance. Rossie Francis, pastor, baptized five new converts into the fellowship on the following Sunday.

First Church, Biloxi, the sponsoring church, and several churches in the association have contributed equipment to furnish the building.

The Mississippi Baptist Convention Board provided funds to assist in purchasing the property and the Gulf Coast Baptist Association has provided funds to do some renovation of the building.

Rossie Francis is stationed at Keesler Air Force Base in Biloxi. Before going to Keesler he was stationed at Maxwell Air Force Base, Montgomery, Ala., where he was a member and leader in Westside Church for eight years. This was the first black Southern Baptist church in Alabama.

"Francis' conversion is a story of grace at work in a person's life," said Bobby Perry, executive director, Gulf Coast Association. "While living in a migrant farm camp in south Florida, where his parents were farm laborers, he was saved through the influence and work of missionaries who regularly came to the camp to share Christ."

He was later called to the ministry and attended Bible college in Atlanta for two years before joining the Air Force.

After being transferred to Keesler he and his wife formed a home Bible

study group. In a matter of a few months it was obvious that their home would not be large enough for the number of people who were responding. Francis contacted Perry, and inquired about the possibility of the group's becoming a Southern Baptist church.

Perry says, "I was interested in why Rossie and his people felt they wanted to identify with Southern Baptists." There was no hesitation in Francis' reply. "I have been a Southern Baptist for eight years and there is no question in my mind that Southern Baptists have the zeal and the

program to win and disciple people."

Perry continues, "In conversations that followed, I learned that Rossie leads every new convert through the Survival Kit in a one-on-one setting. Rossie Francis is a unique person. He can be used mightily of God to help Southern Baptists reach blacks for Christ in our area."

The dedication of the facilities for the Faith Obedience Baptist Church is planned for Sunday, July 1, at 3 p.m. Earl Kelly, executive secretary, Mississippi Baptist Convention Board, will bring the dedication message.



Left to right are Don King, attorney, and member of First, Biloxi; Frank Gunn, pastor, First, Biloxi; Rossie Francis, pastor, Faith Obedience Church, Biloxi; and Bobby Perry, executive director, Gulf Coast Association.

Women fill need with book

A group of women at First Church, Jackson, kept stumbling over a particular need in their ministry to internationals. Instead of just griping about it, like others do about potholes, these women decided to fill it.

Becky Lott, volunteer director of the international ministry which draws an average attendance of 18 to Sunday School, and dozens to Thursday activities which include conversational English, needed special materials for the Bible studies.

"In 1982 when we were ready to start the international class," said Mrs. Lott, "we did not have any materials we could find that assumed no Bible background and a limited

knowledge of English."

The leaders found simplified English materials, but none which did not assume knowledge of God and the Bible.

So they begin writing their own.

Six Jackson women, all members of First Church, spent a morning each week for more than a year writing lesson plans, checking over their work, and making sure that their students could understand.

This month, "God's Plan of Love" was printed in Jackson by Hederman Brothers. The book is a compendium of 87 lessons which take the international class all the way through the Bible. Besides Mrs. Lott, the writers are Martha Jean Alvis, Mercedes

Cleveland, Ann Moore, Margaret Price, and Rene Sugg.

The book does not do all the work for the teacher—the teacher must still prepare and dig. But the lesson plans give a head start to anyone who wants to be involved with international ministries.

"The idea of the book is that God has a plan—for people to love him and obey him," said Mrs. Lott. "We have stressed that people have the option."

The book is available at cost from First Baptist Church, 430 North President Street, Jackson, Miss. 39205, phone (601) 948-8780. Cost is \$6 including postage.

No Record next week

The Baptist Record is published 50 times a year. Skipped issues are the weeks of Christmas and July 4. The next issue will be dated July 12.

Women in Ministry

WMU to help funding

KANSAS CITY—The second annual Women in Ministry, S.B.C. conference drew more than twice the number of people as the 1983 meeting, reflecting increased interest in women's issues in Southern Baptist life.

About 180 people registered for this year's meeting, one of several held before the June 12-14 meeting Baptist Convention.

Some 250 people, including 40 men, attended the Sunday morning worship service, where Susan Lockwood Wright, pastor of Cornell Avenue Baptist Church, Chicago, preached. Only 80 persons registered for the 1983 meeting in Pittsburgh.

The double attendance, contended Anne Davis, dean of the Carver School of Church social Work at Southern Seminary, Louisville, Ky., makes the meeting "by any Baptist standard a success."

Several persons attending the conference added that the increase in attendance "signifies that Southern Baptist women in ministry are gaining momentum and that God's Spirit is responsible for the growth."

Following a year of financial struggle, Anne Neal, chairperson of the Women in Ministry, S.B.C. steering committee, announced that Woman's Missionary Union, SBC, auxiliary to the Southern Baptist Convention, intends to include Women in Ministry, S.B.C. as a line item in their 1985 budget. WMU also allowed the fledgling group to use its meeting facilities at the Radisson-Muehlebach Hotel during off-hours of their own pre-SBC meeting.

Anne Davis and Anne Neal, Southern Baptist foreign missionary emeritus and pastoral counselor at Southeastern Baptist Theological Seminary, Wake Forest, N.C., who were part of the 1982-84 steering committee, were asked to serve one additional year. Seven other women will serve a second year on the committee.

The group voted during their business meeting not to endorse FOLIO, a newsletter for Southern Baptist women in ministry published by The Center for Women in Ministry, Inc., Louisville, Ky., as the official newsletter for the Women in Ministry, S.B.C. Instead they voted to recommend any newsletter that holds a favorable position toward SBC women in ministry.

Attendees also established the

Seminary reopens

GUATEMALA CITY, Guatemala — After about three years of offering theological education only through extension work, the Guatemala Baptist Theological Seminary reopened its residency program in May with three students. The residency program was discontinued in 1981 when Southern Baptist missionaries in the country and the Guatemala convention agreed outside agitation was disrupting the work.

chairperson of the Women in Ministry, S.B.C. steering committee as the official spokesperson for the group.

Several state groups of Southern Baptist women in ministry reported on their progress in establishing local women in ministry groups.

Nancy Hastings Sehested, associate pastor of Oakhurst Baptist Church, Decatur, Ga., said a small group of Atlanta women, including those on church staffs and those serving as chaplains in the Atlanta area, have met several times to discuss balancing career and family responsibilities.

Sehested noted that several of the women faced mounting opposition, including one woman whose husband does not support her call to minister, another whose salary is \$10,000 less than her male predecessor on a church staff, and another who "finally acquired a church staff position only to have that joy crushed and demolished in being treated as a hired hand and coffee-fetcher for the male staff ministers."

In small group sessions, women talked about personal frustrations and joys as they struggle to follow God's call for their lives. One woman with a master's degree in religious education who is married to a pastor faced rejection from her husband's congregations when they refused to ordain her. She is scheduled for ordination at another church in the association.

A young male ministerial student

in one group told how his perspective of women's role in ministry has changed in recent years from non-support of women in ministry to encouraging his wife who wants to be a minister herself.

Two female ordained ministers spoke of the pain and tears involved in following their call, but encouraged attendees to persevere, asserting that God was with them and their cause. Lynda Weaver-Williams, co-pastor along with her husband of Goshen Baptist Church in Goshen, Ky., and Ms. Wright warned the women that their struggle to minister in the Southern Baptist denomination will not be any easier in coming months but their goal must be following God at all cost.

Participants also heard Elizabeth Barnes, adjunct professor of Christian Theology and Ethics at Southeastern Seminary, emphasize that women "have a theological imperative and a theological assurance which not only allows us to claim our place in Christian ministry, but requires it if we are to answer the call forward."

She added that women must remember "that our gifts belong not just to us personally or even to us as women, but to our church and our age."

Women's role in the church cannot be labeled "trivial," added Barnes, but must be viewed as integral to God's redemption of the church, society and the world.

Musicians called to excellence as leaders

KANSAS CITY, Mo.—Musicians attending the two-day 28th annual Southern Baptist Church Music Conference here heard an array of concerts and were called to a new excellence in their role as leaders of worship.

Fes Robertson, president of the conference, urged the Southern Baptist Convention to take advantage of the skills of musicians by placing them on boards and committees of the denomination.

"I think our convention would be richer to include ministers of music and ministers of education with pastors and laymen on the boards and committees of agencies and the convention," Robertson said. He estimated that only 2 percent of the members of boards and committees are composed of ministers of music.

An ad hoc committee was appointed by Robertson to study the relationships between state music conferences and the SBC music conferences to achieve the broader representation necessary to allow the musicians to speak to issues confronting the denomination.

Calvin Miller, pastor of Westside Baptist Church, Omaha, Neb., addressed the musicians in two sessions

concerning worship. He called for a new excellence in worship in Southern Baptist churches, where members need to have their tastes of worship upgraded and expectations increased.

"If we practice false and plastic gospel, God's Holy Spirit will not attend the services no matter how they look," Miller said. "We can't have the Holy Spirit in worship where integrity is missing."

In the final address to musicians at First Baptist Church, Raytown, Mo., Lloyd Elder, president of the Southern Baptist Sunday School Board, Nashville, examined some of the characteristics common to people who gather to worship in Baptist churches.

"When people gather to worship, they bring the burdens and wounds of sinful nature and the cares and needs of this world," Elder said. "These people depend on their worship leaders with an expectation that those who stand before them have stood before God."

During the annual business session, awards went to Marjorie Jacob Caudill and Donald Hustad for their contributions to church music.



ACTS on the air

Lawanna McIver of the Radio and Television Commission, interviews Bill Tanner, president of the Home Mission Board, for a program on the ACTS television network. ACTS, owned by the commission, is a Christian-oriented TV network portions of which were aired from the SBC in Kansas City.

Clower speaks in K.C.

KANSAS CITY—Comedian Jerry Clower of Yazoo City, headed a battery of speakers who used humor and testimonies to challenge 400 persons at the annual Brotherhood breakfast here.

The breakfast sponsored by the Brotherhood Commission of Memphis was one of a series of specialized groups conducted while here for the three-day Southern Baptist Convention.

Clower, who described himself as an optimist in a world of pessimism, said it disturbed him that "some folks talking the loudest about Bold Mission Thrust (denominational goal to share the gospel with the world by the year 2000) are giving the least to the Cooperative Program."

Other speakers included Gregory Brockman of Littleton, Colo.; Marion Bridges of Plano, Texas; and John Phillips of Mineola, Texas.

Brockman, Brotherhood Commission trustee and member of Ken Caryl Baptist Church in Littleton, told of his participation in the Living Water project in South Brazil as a volunteer missions worker.

Marion Bridges, a deacon and Royal Ambassador leader at Plano First Baptist Church, related how his work with Royal Ambassadors became his "family's avenue to go forward in Christ's name."

Phillips, an 18-year-old Royal Ambassador, delivered a speech which won a national speakers' contest for him.

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Letters to the Editor

Drug education needed

Editor:

I've read several articles in Volume 108 dated April 12, 1984. In the editorial "Mississippi and drinking age" you stated "age is the problem . . . and the thing to do now is to go to work and be ready to pass a 21-year-old drinking bill next year . . ."

Although I've in agreement that raising the age limit is needed and could result in reducing alcohol related teenage deaths, the bill is not the total answer. One of the answers and the one I feel is the most important is education. Education of parents as well as the youth concerning what effects alcohol could have on your lives. Yet I saw nothing in your article stating that a local or statewide program initiated by Southern Baptist concerning alcohol/drugs would begin in the near future.

In fact, I have found a large percent of pastors do not feel they have a problem within their congregation with alcohol/drugs. And in some recent Drug Overviews held by a non profit organization through-out the state, a large percent of pastors failed to be present to hear these drug facts. Their silence confirms the above statement.

However, let me state also the ones who did attend the overview were very supportive of the need for a drug awareness program and some have taken a positive step in starting an awareness program within their churches. I praise God for the pastors who are aware there is a drug epidemic and are doing something about it.

I have noticed many thousands of dollars are being spent building new churches which are used on the average 3-4 times weekly. In most cases very little is being done to provide a daily recreation program for the youth.

"Goal 50,000 - Southern Baptist have adopted a goal of 50,000 churches by AD 2000." How I would love to have read "Goal 50,000 Southern Baptist have adopted an educational program on the use of

mood altering chemicals that will save over 50,000 young lives by AD 2000.

Ann Baroni
Natchez

You raise some very important questions, and it must be noted that Mississippi Baptists do indeed have a drug education and rehabilitation program that we are in the midst of plans to publicize as quickly as possible. There have been earlier attempts that did not come to fruition, but we feel now that there will be material in the Baptist Record concerning this ministry very shortly. It is the Chemical Dependency Center that is a part of the work of both the Mississippi Baptist Medical Center and the Mississippi Baptist Children's Village. I think it is a program that will interest and gratify Mississippi Baptists when they read about it.—Editor.

Let's stop fussing

Editor:

I, along with hundreds, yea even thousands, have just returned from Kansas City. I have attended many Southern Baptist Conventions, and I do believe that this one takes the cake as for picking, picking, picking.

The church where I am pastor at the present time gives 18 percent of our undesignated gifts to the Cooperative Program. We believe in it and support it. But if isn't God. The moderates cry about the conservatives making the Bible their God. The Word is more God than the Cooperative Program is in anyone's mind if they know God at all.

I am a conservative, I support Dr. Charles Stanley, I support the Cooperative Program; but for the sake of lost mankind, let's stop this fussing and win those precious lost souls to Jesus the Wonderful Saviour.

If I learned nothing else at this convention, I learned this one thing: the world is dying without the Savior while we Southern Baptists pick, pick, and pick each other about the word and Cooperative Program. Jesus Christ is Lord. Let us act like it as Christians.

On Wednesday night June 30, 1984, Mt. Gilead Baptist Church voted in regular business meeting to approve this letter and the members agree with the letter 100 percent, as most Southern Baptists do.

W. Ray Hill
Mt. Gilead Baptist Church
Meridian

Tribute to dad

Editor:

I am only 19, but it helps to think back through the years on the person who has helped me grow physically, socially, mentally, and most of all spiritually. This is my father, Joe Holcomb. He has meant a lot to me, as a child and as a teenager. He is a pastor. As a tiny girl, I meant a lot to my dad and he loved me as a fat, cross-eyed child. I can remember my dad holding me saying, "Everything is OK because the Lord is on our side."

Daddy is a fiery preacher who has always been set in a spiritual way of preaching. I can remember very clearly the sermon on the second coming of the Lord. His sternness drew me into listening to the sermon. I saw my lost condition, and at the age of 13 I received Christ. I could always sleep comfortably, knowing my dad was in a room nearby. But after that night I slept soundly, after trusting the Lord Jesus as Savior.

Playing ball, riding horses, and relaxing occasionally have been the things dad did for pastime, but I can remember the time then and now of how the enjoyment of winning souls and worshipping the Lord have kept Dad on his toes. And the night after night attending revival meetings were a joy. No one has ever dreamed of asking if they had to go. I praise God that my desire is to be like Jesus, then my dad.

Dad's encouragement and support mean a lot more than words can say. I always want to express how much I appreciate him as a father and a spiritual help. God is indeed good and I pray to look for his guidance first and dad's next.

Lee Holcomb
Tupelo, Miss.

Ed. note: The letter above came in time for Father's Day, but there was not room for it then.)

Spiritual education lacking

Editor:

There is an irony in the education of our young people that is cruel to them. Secular education is advancing so that at a younger age our children are learning more. But education in the spiritual matters is lacking at any age.

Our seminaries are given the responsibility of in-depth Bible doctrine. Yet we lose many teenagers to false doctrines before they reach "seminary age." If we would start basic Bible doctrine in the nursery, we would have more spiritually discerning youth.

Our Sunday School and Church Training hours need to be spent teaching deeper Bible truths. A six year old is capable of learning that there is one holy, Triune God who must judge sin yet still loves sinners. We have failed when we allow teens

raised in the church to believe God is an old man on a mountain or that we become angels when we die.

I want to challenge all Sunday School and Church Training teachers and writers to devote themselves to teaching the whole Bible doctrine, more than "God loves us." If we teach the children in our local churches as Paul wanted to teach the Corinthians in I Cor. 3:1-2, then the professors won't have to teach "children" in seminaries. If we want our youth to be strong, let's feed our children well as Heb. 5:12-14 prescribes.

Mrs. Alice Talley
Columbus

Responsible priests

Editor:

I am greatly distressed about the transactions which took place in the recent Southern Baptist Convention, not so much in regard to the transactions themselves, which were regressive and grievous, but in a larger context they represent an erosion of the concept of the Priesthood of the Believer, the doctrinal bedrock of the Baptist faith.

In an article published in The Christian Century just prior to the Convention, Glenn Hewitt wrote, "In 1925 the great majority of Southern Baptist knew their heritage reasonably well. They knew what it meant to be Baptist because their religious education was attained through Southern Baptist literature, and as rural southerners they shared a common subculture. But in 1979 many Southern Baptists received their religious knowledge from fundamentalist and evangelical television preachers. A smaller percentage of the membership knew or cared about Baptist distinctives."

The current status of the Convention is a result of ministers, both television evangelists and local pastors, peddling of what Dietrich Bonhoeffer referred to as "cheap grace," or salvation without obedience sacrifice, grace without the Cross. It seems to me that one characteristic of cheap grace is applying more strenuous legalistic standards to religious

duties while lessening the individual's personal relationship to God and his responsibility for others. This was the very condition Christ rebuked the Pharisees for. He called them "whited sepulchers, full of dead men's bones." When Christians peddle cheap grace, they not only cheapen the value of the human soul but trivialize the significance of Christ's death on the Cross.

I am not calling so much for a reversal of the present direction of the Convention, although I personally favor that, as I am urging pastors to train believers to become competent and responsible priests, fully capable of "rightly dividing the word of Truth."

Nancy Bright
Pearl

Women deacons

Editor:

I have read in the papers that the Southern Baptist Convention has gone on record as opposing women as deacons. Since I named one of my daughters after Phoebe, a deaconess in New Testament times, I was a little hopeful that we would vote the other way. I have not, however, expressed my views along this line, mainly because I simply have not had the time to do so.

My reasoning, however, for my conclusion that women may serve as deacons is based on my study of the Bible, which I hope is not in error; but it seems to me that the death of our Lord paid the price for whatever sin I may have committed. Without going into the structure of the family, which is plainly set forth in the Bible, I do not believe that there is any basis for denying women the right to be a deacon. That many, or most, are not qualified or worthy, is noted, because of their many responsibilities with the children and home. But some are, and I would like to have seen our convention go on record as supporting that change.

Jaqueline Smith Pierce
Jackson

Faces And Places

by anne washburn mcwilliams

Eternal liberty

Twice today I have felt the rush of tears for the joy of being free. In a morning broadcast, I heard the story of America's Liberty Bell. In the past, it has traveled all over the United States. Even in the middle of the night people have gotten out of bed to go down to the station and watch the old cracked bell roll by, glowing in the lighted cars against the dark.

This afternoon I read a book by Paul Harvey, Our Lives, Our Fortunes, Our Sacred Honor, about the fate of the men who signed the Declaration of Independence. When those men signed that pledge they meant it,

and they proved they meant it. For it they gave their lives and their fortunes. As I listened and as I read, I felt a thrill of gratitude.

I hate being fenced in, or being enclosed in windowless rooms. I even worry because my dog has to live in a fenced yard, and because wild animals, born to be free, live in the zoo.

It is joyous to live in a free land. Yet if some enemy came to this land today and snatched away my earthly liberty, I would still have the only real freedom I possess, for my Father promised, "If the Son make you free, you will indeed be free" (John 8:36).

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Resolutions passed at Kansas City

Resolution No. 1— On Worldwide Evangelism

Be it therefore RESOLVED, That we the messengers of the Southern Baptist Convention meeting in Kansas City, June 12-14, 1984, call our churches afresh to make known to all nations by every sound means the justice and justification of God, to witness to new spiritual and moral life available in Christ whose kingdom is invincible, and to reflect compassionate concern for the needy and the biblical indictment of injustice; and

Be it further RESOLVED, That we commend the mission boards and other agencies whose planning and energy is necessary to give cohesive direction to this effort; and be it further RESOLVED, That we call our churches to vigorous participation and cooperation and support of the Bold Mission Thrust; and

Be it finally RESOLVED, That we dedicate ourselves to the divine mandate to carry the Gospel of Christ to the ends of the earth, and to pray and work for fulfillment of the Great Commission.

Resolution No. 2— On a U.S. Ambassador to the Vatican

Be it therefore RESOLVED, That messengers to the Southern Baptist Convention, meeting in Kansas City, Missouri, on June 12-14, 1984, register our continuing opposition to a U.S. ambassador to the Holy See; urge members of churches cooperating with this Convention to express their sentiment to elected officials; pledge support of actions which challenge diplomatic relations with the Holy See; commend our Baptist leaders for opposing a U.S. ambassador to the Holy See; urge the officers of the Convention to continue their opposition, acting in concert with each of our Baptist agencies; and, request this resolution to be sent to the President of the United States, to candidates for the presidency, to members of Congress, and to the platform committees of major political parties.

Resolution No. 3— On Ordination and the Role of Women in Ministry

Therefore, be it RESOLVED, That we not decide concerns of Christian doctrine and practice by modern culture, sociological and ecclesiastical trends or by emotional factors; that we remind ourselves of the dearly bought Baptist principle of the final authority of Scripture in matters of faith and conduct; and that we encourage the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination.

Resolution No. 4— On Equal Access Legislation

Be it therefore RESOLVED, That the Southern Baptist Convention in its annual session at Kansas City, Missouri, June 12-14, 1984, voices its strong approval of the principle that if a public school establishes a li-

mitted open forum consisting of non-school-sponsored, student-initiated, student-controlled, student group meetings, no such group may be excluded on the basis of the religious content of speech used in its meetings; and

Be it further RESOLVED, That we commend all Baptist leaders for their work toward securing passage of this bill and ask that the leaders continue to assign a high priority to passage of an equal access bill; and

Be it finally RESOLVED, That the messengers to this Convention covenant together that they will write to the President and to their Representatives and Senators in support of such an equal access bill and that they will actively seek to enlist others to write expressing their support.

Resolution No. 5— On Gambling

Be it therefore RESOLVED, That we, the messengers of the Southern Baptist Convention assembled in Kansas City, June 12-14, 1984, encourage Southern Baptists to work diligently with other Christians and other responsible citizens who oppose the spread of legalized gambling; and

Be it further RESOLVED, That we encourage the churches and the state conventions cooperating with the Southern Baptist Convention to engage in vigorous programs of education for adults, teenagers, and children about the moral tragedies wrought by legalized gambling; and

Be it further RESOLVED, That we express our prayerful support and strong encouragement for those who are providing courageous leadership in vigorously opposing the legalization of gambling both in the states where votes are scheduled and at the national level where pressure is building in support of legalized gambling.

Be it finally RESOLVED, That we express our grave concern that gambling interests have unscrupulously twisted the decision of the 1983 Southern Baptist Convention to meet in Las Vegas, Nevada in 1989 to imply that Southern Baptists are compromising their opposition to gambling, and that we declare to gambling interests and to the world that our purpose for meeting in Las Vegas is an expression of our mission to give support to Baptist work and to share Christ with the people of that area; and that we affirm our opposition to gambling regardless of any choice of site for a Convention meeting.

Resolutions No. 6— On the Civil Rights of 1984

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in Kansas City, Missouri, June 12-14, 1984 request Congress to give immediate attention either to redefining the term "recipients" in the Act itself or making certain that the legislative history of the Act clearly exempts

exclusively religious organizations, religious schools, and institutions from being defined as recipients of Federal financial assistance under the Act; and

Be it finally RESOLVED, That the Christian Life Commission and the Baptist Joint Committee on Public Affairs be requested to notify the Congress of this resolution as soon as possible.

Resolution No. 7— On Alcohol, Drunk Driving, and the Minimum Drinking Age

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in Kansas City, Missouri, June 12-14, 1984, affirm our steadfast opposition to the use of intoxicating drinks as a beverage; and

Be it further RESOLVED, That we urge Southern Baptist families and churches to work tirelessly and uncompromisingly to educate children, young people, and adults concerning the nature and consequences of alcohol use, pointing them toward a responsible Christian life style of abstinence from alcohol and all other mind-altering drugs; and

Be it further RESOLVED, That we call upon Southern Baptists to minister faithfully to those individuals and families who suffer from the devastating effects of alcohol abuse; and

Be it further RESOLVED, That we urge Southern Baptists in every state to involve themselves as citizens in supporting stringent laws to deter drinking and driving, and to ensure swift and certain punishment of those who do drink and drive; and

Be it further RESOLVED, That we call upon the Federal Trade Commission to use its existing authority to ban alcohol advertisements in the broadcast media as injurious to the health of the nation and to regulate strictly any advertising of alcoholic beverages in other media, requiring counter-balancing information and a warning label; and

Be it further RESOLVED, That we support wholeheartedly the establishment of a minimum national drinking age of 21; and

Be it finally RESOLVED, that we commend those Baptist state conventions, associations, and churches which labor earnestly and effectively to oppose the extension of liquor interests, and call Southern Baptists to an exemplary Christian life-style of abstinence from beverage alcohol and all other harmful drugs.

An amendment asked a ban on alcohol ads especially during sports events, and urged Congress to place warning labels on alcohol containers.

Resolutions No. 8— On Abortion

Therefore, be it RESOLVED, That the Southern Baptist Convention meeting in Kansas City, Missouri, June 12-14, 1984, encourage all of its institutions, cooperating churches, and members to work diligently to provide counseling, housing, and adoption placement services for unwed mothers with the specific intent of bringing them into a relation-

ship with Jesus Christ and/or a sense of Christian responsibility; and

Be it further RESOLVED, That we deplore the practice of performing abortions, as well as dispensing to minors without parental consent or even notification, contraceptive medications which have potentially dangerous side effects, and deplore also the use of tax funds for such activities; and

Be it further RESOLVED, That we call upon all Southern Baptists to renew their commitment to support and work for legislation and/or constitutional amendment which will prohibit abortion except to save the physical life of the mother; and

Be it further RESOLVED, That we encourage Southern Baptists to inquire whether or not their physicians perform abortions on demand or give referrals for abortions, and that we commend those of the medical profession who abstain from performing abortions or making abortion referrals; and

Be it finally RESOLVED, That we urge our agencies and institutions to provide leadership for our cooperating churches and members, by preparing literature to take a clear and strong stand against abortion, and to inform and motivate our members to action to eliminate abortion on demand.

Resolution No. 9— On Cigarette Smoking

Therefore, be it RESOLVED, That the messengers of the Southern Baptist Convention meeting in Kansas City, Missouri, June 12-14, 1984, encourage churches to give people the facts regarding the physical harm involved in cigarette smoking, beginning with children of an early age.

Be it further RESOLVED, That we encourage schools to make information regarding the harm of cigarette smoking part of the curriculum for students of all ages.

Be it further RESOLVED, That we encourage parents by personal example to teach abstinence from cigarette smoking; and

Be it finally RESOLVED, That our churches take leadership in encouraging people to refrain from smoking cigarettes.

Amendments urged an end to tobacco subsidies and encouraged Southern Baptists not to plant, grow, or sell tobacco, nor to use it in any form.

Resolutions No. 10— On Secular Humanism

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in Kansas City, Missouri, June 12-14, 1984, encourage Christians to challenge the growing tendency of humanists to dilute biblical principles in public life while they promote humanistic alternatives; and

Be it further RESOLVED, That we call upon our people to work to reverse the de facto exclusion of references to the Deity from public schools, which makes the government not neutral to religion but antagonistic to it, and replaces the Judeo-Christian ethic with a religion of secular humanism; and

Be it further RESOLVED, That we pursue this reversal by Christian example and the penetration of secular society, and by seeking appropriate legislative and/or judicial action; and

Be it further RESOLVED, That we call upon our churches to emphasize the authority of the living God as creator, preserver, and judge of the universe, and to articulate the significance of this for community, national, and international life, as well as individual life; and

Be it further RESOLVED, That we approve the principle of quality education and urge Southern Baptists to become personally involved in public, private, or Christian school matters, encouraging the restoration of theistic principles in the curriculum; and

Be it further RESOLVED, That we express our dismay over the triviality of much mass media content and our disapproval of the hedonism and relativism it reflects, and that we encourage dedicated Christians to pursue vocational careers that would allow them to project a positive Christian lifestyle in mass media content; and

Be it finally RESOLVED, That we call Southern Baptists to involvement in political, educational and media opportunities, and to exemplify in their lives and leadership the relevance of the ethical principles of the Bible to the contemporary moral crisis.

All friends and former members are invited to

Homecoming

Sunday — July 15, 1984

Sunday School	9:40 a.m.
Worship	11:00 a.m.
Homecoming special	2:30 p.m.

First Baptist Church

Dr. Alan Day, Pastor McComb, MS

Premiere of pre-SBC meeting draws full house

KANSAS CITY—About 2,000 persons attended the premiere meeting of the Southern Baptist Convention (SBC) Forum Monday afternoon which Duke K. McCall, president of the Baptist World Alliance, described as "the biggest baby ever born at a Southern Baptist Convention setting."

McCall, one of five keynote speakers at the SBC Forum, said that the meeting met his own personal needs for growth and inspiration.

The SBC Forum was one of seven conferences held prior to the 127th annual meeting of the SBC.

Meeting in direct conflict with an afternoon session of the Southern Baptist Pastors' Conference which attracted 10,000, organizers still labeled the Forum a success and said they will consider plans for another meeting in 1985.

Cecil Sherman, pastor of First Church, Asheville, N.C., and one of the organizers for the conference, said that for years he had felt out of place attending other pre-SBC meetings and believed he was not alone in his feelings.

"You can come to the Southern Baptist Convention and the pre-meetings and never hear from this side of the house," he explained, noting that the Forum consisted primarily of those from a more moderate theological stance.

"But there is some magnificent thinking going on inside the minds of some Southern Baptist pastors. They needed a place to speak and now there's the platform."

Sherman acknowledged that the Forum served as an alternative to the SBC Pastors' Conference, one of the largest pre-SBC meetings. "There are some significant pains inside certain Southern Baptist pastors that are not being addressed and there are guilt trips being laid on pastors during the other meeting because they are not building a super church," he maintained.

Sherman added that this year's organizers will discuss sponsoring another Forum prior to the 1985 SBC in Dallas.

Gene Garrison, pastor of First Church, Oklahoma City, who presided over the meeting, told participants their positive response would be represented to planners as a statement of "do it again."

Speakers addressed a variety of issues facing Southern Baptists, including the role of women in ministry and efforts to make SBC colleges and seminaries take a more conservative line.

Sara Ann Hobbs, director of the missions division for the North Carolina Baptist Convention, Raleigh, told attendees that women are going to continue to respond to God's call and are going to serve somewhere, even if it is not within the SBC.

She drew from statistics to show that although more and more women are attending seminaries, jobs available to female graduates are decreasing. Women held many newly created church staff jobs in their embryonic stages, noted Hobbs. But

when men began taking those jobs and the title changed from director to minister, women no longer were seen as appropriate for the position.

That attitude will change again, as laywomen become corporate executive and bank presidents and refuse to be barred from decision-making positions in the church, Hobbs predicted.

Ministers today can continue to encourage women to answer God's call, recommend and hire them, she added.

Speaking on the theme that God defines love, McCall acknowledged that love is not always easy to practice.

David Matthews, pastor of First Church, Greenville, S.C., called for more vision on the part of pastors and warned that lack of God-inspired vision leads to dead preaching.

Baptists have always been strong Bible people, he said. But too often they have had a weak doctrine of the Holy Spirit. If the two don't go together, "you will end up a sect or a cult," he warned.

"The Bible is not synonymous with God, and therefore should not be elevated to the sovereignty that belongs only to him," Matthews contended. "If the Bible were God, or even the totality of God's self-revelation, we would not need preaching. We would only need Bible reading."

Pastors should spend more time encouraging their congregations than lambasting them with accusations about a lack of Christian commitment, asserted Kenneth Chafin, former pastor of South Main Church, Hosuton, and the new Carl Bates Professor of Christian Preaching for Southern Seminary, Louisville, Ky.

"There is not anyone in this room whom God has not gifted and who cannot become effective successful human beings for the kingdom if you accept those gifts and develop those gifts and dedicate those gifts to God."

Chafin challenged the audience to return to their churches and offer an encouraging word to their congregations rather than giving reports about "who said what at the Southern Baptist Convention."

Unless Southern Baptists allow room for new ideas and questions in the classrooms of their colleges and seminaries, the denomination will fail to offer a relevant biblical message to today's society, charged Kirby Godsey, president of Mercer University, Macon, Ga.

Godsey asserted efforts to force SBC schools to present more conservative theological ideas will leave "our children slaves to their ignorance and victims of narrow-minded bigotry. No denomination is going to remain alive that doesn't remain self-critical and open to new ideas and new thoughts and even a fresh voice from God."

He challenged Baptists not to divorce intellect from faith and stated, "Let us not offer God empty-headedness and call that laying our lives on the altar."

Louisiana votes to repeal state's creationism law

BATON ROUGE, La. (EP)—Louisiana's Senate voted 21-26 to do away with the state's scientific creationism law after one lawmaker said passage of the law two years ago was a "politically gutless" move. The law requires that scientific creationism be taught in any Louisiana public school classroom where evolution is taught. Scientific Creationism tracks the biblical version of creation: man was created in his present form by a supreme being and did not evolve from lower forms of life.

Although it was passed in 1981, the law has never been implemented. It is being challenged in federal court by the American Civil Liberties Union. Echoing the ACLU's arguments, Sen. Sydney Nelson of Shreveport said the law violates the constitutional provision for separation of church and state. And he cited a more practical reason for repealing the law—the cost of defending it in court and implementing it in the classroom.

Nelson said local school systems would spend a total of \$7.3 million to buy books and train teachers if the state wins its case for the law in U.S. District Court in New Orleans. If the state loses, which Nelson said is more likely, the state will have spent more than \$1 million legal fees.

Messengers—business—

(Continued from page 3)

Baptist Telecommunications Network be provided at no cost to local churches which purchase their own receiving equipment and if necessary that Cooperative Program funds be designated to the Sunday

School Board for BTN

The Christian Life Commission received referrals to request all agencies to seek to bring the liquor industry under product liability laws, and to oppose abortions.

A motion for the Foreign Mission Board to review its prohibition on appointing missionaries with teenaged children was referred to the FMB.

And several motions were defeated by messengers. One, by Dave Lucas of Austin, Tex., wanted to reaffirm "objection to the dissemination of theological views in any of our Southern Baptist agencies which would undermine faith in the historical accuracy and doctrinal integrity of the Bible" and to have administrators "remedy" such situations. It was voted down after criticism that it was too vague. Another motion voted down would have instructed the Executive Committee not to participate in a Conference on Government Intervention on Religious Affairs, which is sponsored jointly by a number of groups including the National Council of Churches.

And a third motion rejected by messengers would have brought together a committee to study a plan of implementing reconciliation among Southern Baptists.

Water Valley plans cleanup

The city administration of Water Valley and the Interfaith Recovery Organization there are sponsoring a work day, June 30. This work day is designed to assist with clean up operations related to restoration efforts following the Easter tornado that hit the North Mississippi town.

Volunteer groups from churches and civic organizations are invited to participate and are asked to meet at the National Guard Armory in Water Valley at 7 a.m., June 30.

Needed equipment includes chain saws, dump trucks, pickup trucks, small bulldozers, farm trucks, front-end loaders, and wheelbarrows.

For details of this project, contact Michele Howie, interfaith coordinator at 473-4655 in Water Valley.

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Observe Christian Citizenship Sunday

July 1, 1984

Sponsored by the Christian Life Commission of the Southern Baptist Convention

— Just for the Record —



NORTH OXFORD CHURCH at Oxford recognized its GAS in a service May 16, on the theme, "Missions Around The World." Girls held flags representative of various countries they had studied during the year. Those who received study awards were, left to right, front row: Tanya Glover, Cindy Parker, Mandy Roberts, Missy Lewis. Second row: Jenny Plunk, Jennifer Anthony, Angela Humphrey, Renee Mullins. Third row: Jennifer James, Sharon Tutor, Allison Sneed, Erin Sealy, Melanie Myrick, Jaci Adams, Marie Martin. GA leaders are, left, front—Gwen Jenkins, director; left, back—Beth King; right, front—Cindy Gober; right, back—Kim Corbin. GAS not pictured are Brandy Smith, Donica Warren, and Jennifer Kieronski.



Joy Sunday School Class (senior adult ladies) of First Church, Runnelstown, recently held a supper in the church fellowship hall. Their three oldest members, Mrs. Alice Conway, Mrs. Fred Odom, and Mrs. Eva McCrory, were honored and presented corsages and bud vase arrangements.

ACTEENS of Grace Church, Philadelphia, were recognized on June 3 for their achievements in mission work in Neshoba County. Three of these Acteens will attend National Acteens Conference in Fort Worth, Tex., in July of this year. Those who completed the Queen requirements were: Kim Bridges, Toni Wilkerson, Dana Irons, Melissa Kilgore and Laquita Long. Those who completed requirements for Queen with Scepter were: Kitty Cumberland, Amy Parker, and Renee Thaggard. Their attendants were: Denise Weir, Erin Irons, Brent Irons, Wesley Hazelwood, Heather Holly, Brian Weir and Leslie Sanders. Not shown was Julia Barrett, Acteens leader. Lillian Killen, M. M. M.



ACTEENS from First Church, Brookhaven, who received awards at a recent GA/Acteen recognition service include Aimee Harris—Queen with Scepter; Martha Barnett—Queen with Scepter; Sandi Heard—Queen; Joelle Harris—Queen. Acteens director is Mrs. Leo Jordan.



THE FIRST ACTEEN RECOGNITION SERVICE held at Immanuel Church, Hattiesburg, used the theme, "Alive to be His Witnesses." The girls all achieved Queen level even though the group was not organized until August 1983. Therefore, this represents quite a LOT of work, said Donna Cole, the Acteens leader. Left to right: Kristi Cole, Melinda Broadhead, Amy Barron, Anita Mosley, Cristi Cole, Kim Shelton, Julie Cole and Amy Shifalo.

Calvary Church, Braxton, Simpson County, enrolled 82 in its five-day Vacation Bible School, with an average attendance of 66 and a high of 74. There were 13 professions of faith. Twelve of the 24 on the faculty had a perfect attendance record. Heta Bennett directed the school. Leaders of the various departments were Sue Herrin, Dale Simon, Lizzie Dixon, and Nezzie Sheppard. H. J. Bennett is the pastor.

Union Church, Wilkinson County, held Vacation Bible School, June 11-15 with 34 pupils and 20 workers enrolled. They averaged 49 in attendance. Director was Mrs. Jenny Robertson. Warren Whitaker is pastor.

Glendale Church, Leland, held Vacation Bible School June 4-8, with an average attendance of 55; an offering of \$62.25; "A good turn-out of parents"; three professions of faith; and two additions by letter. Edward Pendergrast is pastor.

Dedication services will be held July 1 at **Central Church, Brandon**, at 2 p.m. Central Church is located on Trickham Bridge Road across from the Exchange Club ball park. J. T. Pannell is pastor. The church recently completed a new building containing an auditorium, four Sunday School rooms, and the pastor's study.

The ship of dishonesty always leaks.—James Ellis

Ill habits gather by unseen degrees—As brooks make rivers, rivers run to seas.—John Dryden

Unless the habit leads to happiness the best habit is to contract none.—Johann Zimmermann

Revival Dates

Trace Ridge Church, Ridgeland; July 9-15; services at 7 each evening; coming to lead the crusade is a 50-member team from Dauphin Way Church, Mobile, Ala., led by their pastor, Darrell Robinson, and minister of music, Lynn Madden; a youth chorale will conduct eight neighborhood Bible Clubs and sing in the services, and also will give a full concert on Saturday night at 7; Madden is a former minister of music and youth at Ridgeland Church.

Ebenezer Church, Bassfield: July 1-4; Danny Berry, pastor of Bethany Church, Prentiss, evangelist; Cherie Coggin, minister of music at Cold Springs (Covington), leading the singing; Jimmy McFatter, pastor.

First, Holly Springs: July 14-18; church growth revival; banquet Saturday evening; Sunday services at 11 a.m. and 7:30 p.m.; noon and 7:30 p.m., Mon.-Wed.; evangelist, Jerry Mixon, pastor, First, Winona; music director, Gene Winkler, minister of music and education, First, Holly Springs; Donnie Stewart, pastor.

TEE leapfrogs

BAGUIO, Philippines—For the third year in a row, student enrollment in theological extension education (TEE) in Luzon, Philippines, has leap-frogged ahead of the previous year's increase.

The 287 TEE students in 1983 represented a 52 percent increase over 1982's 189 students. More than 800 students were enrolled in extension programs, fraternal Bible schools and institutes, the Manila School of Theology and the Philippine Baptist Theological Seminary at Baguio.

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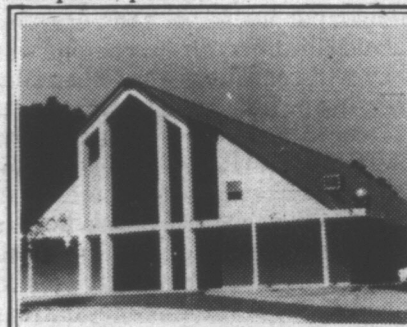
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Highland, Laurel, will sponsor a Starlite Crusade July 8-11 at Watkins Stadium in Laurel. James Merritt, pastor, will preach at each 7:30 p.m. service. Chuck Traylor, minister of music, will be music leader.

Special guests include Terry Bradshaw Sunday night, Jerry Clower Monday night, Rick Stanley (Elvis Presley's step-brother) Tuesday night, and Cheryl Prewitt Blackwood (Miss America 1980) Wednesday night.

Line Creek, Morton: July 8-13; evangelist, J. B. Miller, originally from Morton; musician, Lavell Pruitt, Hopewell Springs, Crystal Springs; Sunday at 11 a.m. with dinner on the ground at noon and 1:30 p.m. service afterward; Mon.-Fri. at 7 p.m.; James Chandler, pastor.

Evansville Church, Coldwater (Northwest): July 8-13; 10 a.m. and 7:30 p.m.; James Travis, Blue Mountain College, evangelist; Joe McNeer, music director; Ed Campbell, pastor.



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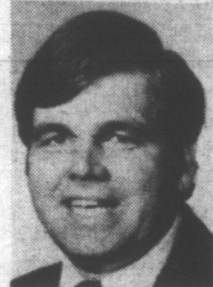
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Devotional Waxing bold

By Ray Henry, pastor, Society Hill, Oakvale

"Then Paul and Barnabas waxed bold, and said it was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46)

Someone has said when the enemy has you surrounded and defeat and failure are imminent, then shout, "Victory." That's the kind of attitude that Paul and Barnabas displays for us in these verses. The enemies of the Gospel sought to humiliate these gospel warriors, and take "the spark" out of their drive to share the Good News. The unbelieving Jewish leaders threw a strong and subtle opposition to Paul's commitment to speak up for a crucified—but Living—Savior. Many sincere Christians today are silenced by the critics, some critics speaking in religious overtones.



But silence was not the case with Paul and Barnabas. The scriptures say that instead of a cringing fear before their opposition, Paul and Barnabas "waxed bold" in sharing Jesus. The phrase "waxed bold" comes from the Greek root word, "parrhesiazomai." The Arndt and Gingrich Greek Lexicon translates this word to mean, "to speak freely, openly, and fearlessly" or "to express oneself freely." When Satan sought to hinder their presentation of the Gospel, they grew bolder. In the teeth of opposition they spoke freely and fearlessly and frankly about Eternal Issues.

Let's look more closely at these three adverbs that describe the man who "waxes bold" in sharing Jesus.

1. It means to share freely the Gospel. There were no inhibitions in their minds about Jesus. They were confident of their Saviour and what he had done for them. Their speaking was spontaneous and was unhindered by any inner reservations. Christ had so liberated Paul and Barnabas from the guilt of sin and its condemnation, that no one could restrain their note of triumph. Their spirits were no longer imprisoned by sin, death, Satan. They were free in their innermost being to speak of Jesus. And so must we be—if we are to be bold in our witness.

2. "Waxing Bold" means to share fearlessly. Dr. Roland Q. Leavell says, "Fear of ridicule turns away the timid heart from the task of soul-winning." Positions of power, wealth, prestige intimidate Christians from speaking up about the Lord. Sometimes the fear is unfounded. For many are waiting for a loving but sure witness about Jesus. This "spirit of fear" to share Jesus doesn't come from the Holy Spirit, who was sent to empower us to witness (I Tim. 1:7-8).

3. "Waxing Bold" means to share frankly the consequences of rejecting so great a message as the Gospel. Paul put the responsibility on their shoulders, and told them the consequences of their decision. They were the ones who judged their own selves "unworthy of everlasting life." This frankness about facing a Righteous and Holy God has lead many to reconsider the message of Jesus Christ.

Staff Changes

West Corinth Church, Corinth, has called James Travis as interim pastor. Travis is head of the Department of Biblical Studies at Blue Mountain College.

Hinkle Church (Alcorn) has called Jay Houston as music and youth director. Houston is a student at Blue Mountain College.

Calvary Church, Corinth, has called Jack Nazary as pastor. Nazary was graduated from Mississippi College and New Orleans Seminary and has spent most of his pastoral career in Mississippi, serving 15 years at West Jackson Church, Jackson, and 14 years at Colonial Hills Church, Southaven. His last pastorate prior to going to Calvary Church was Pleasant Hill Church in Elkin, N. C.

Walter Conrad has accepted a call to Grace Memorial Church, Gulfport, as minister of music. He is a native of Pensacola, Fla., and received a B.A. degree from the University of West Florida and master of church music degree from New Orleans Seminary. Prior to his coming to Gulfport, he was Minister of Music and Education of Mignon Church, Sylacauga, Ala. He has served as minister of music in Louisiana, Florida, Mississippi, and Alabama.

Martin Bell is serving as summer youth minister at Calvary, Macon. He is a student at Mississippi State, where he is a member of the "Fishermen," music group sponsored by the BSU.

Glen Phillips has resigned as pastor of Shoreline Park, Gulf Coast, because of a military transfer to Hawaii.

Sam Culpepper, minister of music and youth at First Church, Lyman, has resigned because of continuing problems since eye surgery.

David Sumrall has resigned the pastorate of East Side Church, Gulf Coast, to accept the pastorate of Forrest Avenue Church, in the same association.

Sonny Redwine, new pastor of Scotland Church, Montgomery County, moved on the field during May.

Eugene Bailey from McCool is new pastor of Poplar Creek Nations in Montgomery County.

David Norman Jay has accepted the call to serve as pastor of Jackson Memorial Church, LaFayette, Ala. He is a native of Newton, Miss., and a

Homecomings

Mt. Nebo, Collinsville: held homecoming June 24; J. H. Pilgrim, former pastor, and Kelva Moore, interim pastor were in charge of the service. Ms. Gail Killer and the Pilgrim family brought special music. A noon meal was held at the church.

Bond: held homecoming June 24. Bill Taylor of Gulfport, a former pastor, was guest speaker. The Rosetones of Pascagoula gave a concert. Don Silkwood is pastor; Gerald Simmons is minister of music.

Four Mile Creek Church (Jackson County): homecoming July 1; guest speaker at morning worship service, Don Savell, pastor, New Pearl Valley Church, Philadelphia; lunch in fellowship hall; Brown Family singers to sing in afternoon; afternoon speakers to be those licensed by the church.

Beulah Church, Decatur: homecoming, July 8; Sunday School, 10 a.m.; Edward Knox, pastor, preaching for morning worship; lunch at the church; afternoon service at 1 o'clock; singing by the Watchmen, message by Harry Sartin at 2 p.m.

Pine Level Church, Leakesville: homecoming, July 1; two former pastors, Rayford Moore of Hattiesburg and James Miller of Moss Point, leading the service; regular morning service; dinner on the ground; 70th anniversary commemorative service; David MacIsaac, pastor.

Corinth Church (Jasper): Homecoming—Old Fashioned Day, July 1; Sunday School 10 a.m.; morning worship, 11 a.m.; Tom Simmons, preacher, singer, evangelist; Lollie Langlois, singer; lunch at the church; afternoon service at 1:30 p.m.; Edd Holloman, pastor.

graduate of Clarke College. He attended Mississippi College. Jay goes from the pastorate of Emmanuel Church, Walnut Grove, Miss.

Jimmy D. Carr has accepted a call as pastor of Trinity Church, Laurel. For the past six years, he served as pastor of Puckett Church, Rankin County Association. He and his wife Elaine have two children. The Carrs' new home address is: Rt. 3, Box 208, Laurel, Ms. 39440 (home phone—428-5709; church phone—425-4276).

Walter Doyle has resigned as pastor of Hurley Church, Jackson County, to accept the pastorate of First Baptist Church of Chalmerte, in the suburbs of Chicago, a church he served before attending New Orleans Seminary. Mrs. Doyle has served in Jackson County as director of the international English school at First Church, Pascagoula.

Al Green concluded his ministry as pastor of Olivet Church, Gulf Coast, on June 24. He and his family are preparing to leave for foreign mission orientation.

Tony Black from McCool is serving as pastor of Poplar Springs Church, Montgomery County.

Thursday, June 28, 1984

BAPTIST RECORD PAGE 9

Lee, Sikes, Myers begin writing SS commentaries

Writers of Sunday School lesson commentaries to be printed in the Baptist Record July through December, 1984, are Bobby Lee, Tupelo, Uniform Series; Vernon Sikes, Yazoo City, Bible Book Series; and Charles Myers, Jackson, Life and Work Series.

Bobby G. Lee, a minister, was born in Franklin County, Miss. He was graduated from Franklin High School, Meadville; Co-Lin Junior College; and Delta State University. He attended New Orleans Seminary.

Lee and his wife, the former Betty Carolyn Huddleston of Booneville, have one daughter, Lorinda, 15. They live at 929 Parish Drive, Tupelo, and are members of First Church, Tupelo.

He was ordained to the ministry by Eddiceton Church. His pastorates have included Eu-

latubba Church near Saltillo and Center Hill Church, Blue Springs, in Pontotoc County. Also he has taught fifth grade at Houston County Public School, Warner Robins, Ga., and been a science teacher at Chickasaw Academy, Van Vleet, Miss. Lee has been disabled since 1981, due to a laryngectomy.

Vernon L. Sikes is teacher of Spanish and head of the English and foreign languages department at

Yazoo City High School. He has a B.A. degree from Mississippi College, an M.A. degree from Mississippi State University, and has done postgraduate work at both MC

and at Carleton College. Other of his teaching posts have been at Clinton High School and, summers, as a Spanish instructor at Mississippi College.

At First Baptist Church, Yazoo City, he is a deacon, college Sunday School teacher, member of the Sanctuary Choir, member of the missions committee, and a worker in the Cablevision ministry.

Sikes and his wife, the former Gayden Caperton, live at 1909 Swayze St., Yazoo City. They have two daughters, Robin and Ashley.

Last summer he attended a Christian Writers' Conference in Nashville. He has had articles published in *Home Life*, *The Mississippi Educator*, *the Yazoo Herald*, and other publications.

Charles Myers, who was pastor of Alta Woods Church, Jackson, for 15 years, retired in September, 1983.

Myers was born in Oklahoma and ordained by Immanuel Church, Tulsa. He received a B.A. degree



from Baylor University and doctor of theology degree from Southwestern Seminary. His pastorates before moving to Mississippi were in Rankin, Tex.; First Church, Sulphur, Okla.; First McKinney, Tex.; and First, McAlester, Okla.

He and his wife, Bea, are parents of one child. The Myerses have continued to live in Jackson since his retirement, at 1165 Verbena. He preached the convention sermon last November, during the Mississippi Baptist Convention.

Myers has served on the SBC Resolutions Committee (1979); on the Home Mission Board, and on the Annuity Board. He has been a member of the Christian Action Commission. He has been a trustee of Oklahoma Baptist University and of Midwestern Seminary. For over 10 years he was devotional speaker for Master-Control, produced by the Radio-Television Commission, SBC.

Softball tourney

July 13 is deadline for entry in the Mississippi Baptist Slowpitch Softball Tournament. A total of 224 teams participated last year, according to Tom Prather, tourney director.

Prather said that the entry forms, entry fee of \$75 per team, and roster signed by the pastor, need to be in his hands at Box 151, Newton, Miss., 39345 by the July 13 deadline. His phone number is 683-2061, work; 683-6718, home.

Regional tournaments will be July 27-28 in 11 locations around the state. Then the state playoffs will be Aug. 10-11 in Jackson.

There will be women's regional tournaments if enough sign up, said Prather.

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Religious educators plan to hire executive director

KANSAS CITY—The Southern Baptist Religious Education Association took steps toward hiring its first executive director and its members were challenged to look at the past, present, and future as primary ways of doing religious education.

During the two-day session, the SBREA authorized its board of directors to seek special funding for a part-time executive director and then voted to name veteran Southern Baptist religious educator Elaine Dickson to fill the post on a one-year contract basis as soon as funding is secured.

Dickson, executive at the Baptist Sunday School Board until last year, is currently head of Life Transitions, Inc. The Brentwood, Tenn. organiza-

tion, she said, assists groups and individuals in managing change and growth through consultation and training services.

Southern Baptist theologian William Hendricks, featured speaker for the meeting, offering participants perspectives of their church and denominational roles based on emphasizing the past, present and future.

Hendricks, a professor at Golden Gate Seminary, Mill Valley, Calif. will join the faculty of Southern Seminary, Louisville, Ky., this fall.

Hendricks told the Baptist educators they would be wise to seriously consider which of the three approaches best fit their situations and use it.

Underscoring the importance of conserving the past, Hendricks declared, "We must carry the important parts of the past with us, or we have no present and future."

In his closing address, Hendricks described an approach emphasizing the future, saying, "You have to be hopeful enough of the ultimate purpose of God, to let some situations find their own solutions. In other words, you don't have to play God for these situations."

In other business, the educators elected Dennis Parrott, minister of education and administration at Green Acres Church, Tyler, Texas, as president-elect.

Bruce Powers, professor of Children education, Southeastern Seminary, Wake Forest, N. C., will serve as president this year. He was chosen president elect at SBREA's 1983 meeting in Pittsburgh.

During a final session banquet, the SBREA honored four veteran Baptist educators with distinguished service awards. They were Findley B. Edge, who retired in 1983 as senior professor of religious education at Southern Seminary and now lives at Winter Park, Fla.; M. Russel Noel, associate pastor of church programs at First Baptist Church, Tulsa, Okla.; J. M. Crowe, who retired as administrative assistant at the Baptist Sunday School Board in 1975 and now lives at Brentwood, Tenn.; and A. V. Washburn, who retired in 1977 from the Baptist Sunday School Board and now lives in Nashville.

Missions directors meet draws 500 in Kansas City

KANSAS CITY—The only guarantee people have in life is what they have committed to God, William H. Hinson, pastor of First Church, New Orleans, told the Southern Baptist Associational Directors' Conference.

Hinson led a three-part motivational seminar during the directors of missions' conference June 10-11.

"What has happened to what happened to you?" Hinson asked the group, adding each person must decide how life's experiences will shape his or her personality. "We can pick up the brush God has given us and literally paint life's rainbow." Hinson works part time for a motivation firm.

About 500 people attended the 23rd annual conference, held at the Inn at Executive Park.

During the two-day meeting, the directors of missions were hosted at a banquet by the Brotherhood Commission, heard messages on communication from two denominational leaders, elected officers and attended to other business.

At the banquet, James Smith, president of the Brotherhood Commission, emphasized the important link between missions involvement and the association. He said the local association's role matches a national

trend of decentralization.

"If the metropolitan area or county where you are is ever going to be evangelized, it will be through you," Smith reminded the directors.

As part of Smith's presentation, Stan White, director of missions for the Los Angeles area, gave a testimony about lay renewal weekends and Don Greene, layman from Hickory, N.C., and chairman of trustees at the missions education agency, talked about lay revivals.

Associational directors of missions have traded in their traditional roles as program promoters for the SBC and are becoming mission strategists, James Lewis, Jr., director of the associational missions division of the Home Mission Board, Atlanta, reported.

"The association should not attempt to duplicate the church or become a miniature state convention," Lewis warned. Instead, it should model for the state and national conventions the proper way to incorporate varied constituents into an organization, he explained.

"If boards and agencies want to speak through the association, let us make sure their message is contextual" with the association's other efforts, he said.

Building on the conference theme, "Communicating the Association," W. C. Fields, director of public relations for the Southern Baptist Executive Committee, Nashville, gave participants tips on effective communication.

"If we are just peddling information, we are missing the point," he said. "We are trying to gain understanding. This leads to a deeper level, which is wisdom."

The group authorized a salary structure study of its membership. Ninety-six certificates were awarded to directors of missions who had served 10, 15, 20, 25, 30, and 35 years.

Henry Powell of Ahoskie, N.C., was recognized for 37 years of service as a director of missions.

Ministers' wives honor Mrs. Drumwright

KANSAS CITY—Five hundred and twenty ministers' wives from across the Southern Baptist Convention honored one of their own here at the 29th annual Conference of Ministers' Wives luncheon.

The naming of Mrs. Minette Drumwright as recipient of the Mrs. J. M. Dawson award was a highlight of this year's luncheon.

Her husband, the late Hubert L. Drumwright, Jr., was executive secretary-treasurer of the Arkansas Baptist Convention, dean of the school of theology, Southwestern Seminary, and a former pastor.

The Mrs. J. M. Dawson award, presented only five other times, is given to a minister's wife who has made a distinct denominational contribution.

Mrs. Drumwright has served as a member of the board of trustees of several Southern Baptist agencies, including the Home Mission Board. She is a former president of Texas Woman's Missionary Union.

The living water given Christians through faith in Christ was emphasized by the luncheon's speaker, Wana Ann Fort, missionary to Zimbabwe.

Marjorie Kelly of Jackson is current president of the group.

Calvary, Waynesboro, plans "God and Country Day"

Calvary Church, Waynesboro, will observe its second annual God and Country Day on Sunday, July 1, at the 11 a.m. worship service. Charles Pickering will be the keynote speaker. Pickering, a Laurel attorney and former state senator of Mississippi, currently serves as president of the Mississippi Baptist Convention.

Says Larry L. Ballard, pastor, "The God and Country Day observance has a two fold purpose: First, it will offer an opportunity to affirm our faith in God through Jesus Christ, and to express our thanksgiving to God for the opportunity of living in a free nation. Second, it is a service of recognition and appreciation of all Wayne County/city government officials, workers, and their families. This is our way of saying, 'thank you' for your work as a public servant and being part of government ordained of God."

In 1983, under arrangements made by the Baptist World Alliance, Pickering and his wife, along with other Baptist leaders, visited Baptist leaders and churches in the Soviet Union and six East European Communist countries.

Pickering graduated first in his class from the University of Mississippi School of Law. He has served as city judge, and was prosecuting Attorney of Jones County for four years.

Texas boy wins first Jerry Clower "Speakout"

KANSAS CITY—John Phillips, an 18-year-old May graduate of Mineola High School in Mineola, Tex. and a member of the Jerry A. Clower Royal Ambassador Chapter at Mineola First Church, was acclaimed as the first National Jerry Clower Award winner in the Royal Ambassador Missions Speak-Out Contest.

Jerry A. Clower is a Southern Baptist missionary to Taiwan and is not related to the country comedian who lends his name to the Speak-Out competition.

Purpose of the Royal Ambassador Missions Speak-Out is to encourage Pioneer Royal Ambassadors to grades 10-12 to speak out publicly for missions.

Humorist Clower, star of the Grand Ole Opry and a Baptist layman, said he joined forces with the Royal Ambassador Speak-Out program "to help young men become all that God wants them to be. If my encouragement and help will guide one boy or one young man in the right direction, then I'll give it my best."

One of Phillips' prizes was an expense paid trip to the Southern Baptist Convention where he delivered his winning speech before 400 persons at the Brotherhood breakfast at the Howard Johnson Central Motel.

In his speech, Phillips stressed that Christians should be "open to the opportunities God gives us to minister to others daily."

He said that as he prepares for college he now realizes "that an Ambassador for Christ does not have to be the foreign missionary, the home missionary, the preacher, or the church staff member, but an Ambassador for Christ is the person who lets Christ shine through him."

Clower then presented the first National Royal Ambassador Missions Speak-Out winner's trophy to Phillips who was sporting a handsome, new Royal Ambassador blazer, another of his prizes.

Phillips also was awarded an expense paid trip to Nashville where he will be Clower's guest at the Grand Ole Opry and a \$500 scholarship,

funded by Brotherhood Commission trustees. Phillips will use the scholarship at Stephen F. Austin University in Nacogdoches, Tex. to prepare for a career as an athletic trainer.

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Executive Committee organizes

KANSAS CITY—The 69-member Executive Committee of the Southern Baptist Convention chose three lay persons to lead them in 1984-85 during an organizational meeting here.

They were W. Dewey Presley of Dallas, re-elected chairman; David C. Maddox of Fullerton, Calif.; vice chairman, and Mrs. Lois H. Wenger of Orlando, Fla., recording secretary.

Harold C. Bennett of Nashville was named executive secretary-treasurer for a sixth term.

ACTS and BTN dedicated during SBC meeting in K.C.

KANSAS CITY—Two of Southern Baptists' much-hailed babies were dedicated here during the SBC meeting.

Baptist Telecommunication Network (BTN) and American Christian Television System (ACTS) were introduced in a production telecast live over the ACTS network.

Beginning with the Home Mission Board's report to the convention, messengers got a taste of being a studio audience as speakers and applause were cued in between video segments of churches influenced by the two Baptist telecommunication networks.

An actor portraying James Marion Frost, founder of the Baptist Sunday School Board, told how his vision and that of other Baptists before him were no different than that of today's Southern Baptists.

Citing such pioneers as John Bunyan, William Carey, and Luther Rice, "Frost" reminded Baptists

that their mission today is the same as it always has been—getting the message of Jesus Christ to the world.

Messengers and Baptists linked together through the ACTS network went via taped segments to such churches as Immanuel, White Oak, Texas, where the first satellite dish to receive the networks was set up, and to Park Hill in Little Rock, Ark., where their new educational building was planned to utilize BTN to its greatest potential.

Church leaders spoke of using BTN to train teachers so they could train other teachers and to give teachers an idea of how teaching procedures would work in their classes on Sunday mornings.

Lloyd Elder, president of the Baptist Sunday School Board, Nashville, told messengers that "the compelling challenge of the Great Commission is inscribed before us tonight. God doesn't expect less today of us than he did of our heroes of the faith.

Even as we attempt great things for God, we should expect great things from God."

"Many have asked, 'Why BTN?' My reply is that we must seize the technology of today to do our communicating, even as Jesus used word pictures, the parable, the symbol, the miracle, in his own effective communication of the truth," Elder explained.

Jimmy Allen, president of the Southern Baptist Radio and Television Commission, Fort Worth, Texas, told the audience they may be participating in the most historic moment in the history of the Southern Baptist Convention in terms of what it means to reach into a nation, to touch lives of families, to bring them into new relationships with God in the local churches.

"We are at this moment fashioning . . . a network (ACTS) to give to you, as the churches of Southern Baptists, . . . a hybrid system unheard of in American telecommunications."

The network will provide about 25 percent preaching and teaching, Allen said. The remaining 75 percent will be programming "you can trust your family to."

Messengers were treated to mini-segments of several programs ACTS already has underway. The network began broadcasting May 15 with a 6-hour programming day. Last week the network jumped to 18 hours, including broadcasting of President Jimmy Carter's address and most of the evening convention program.

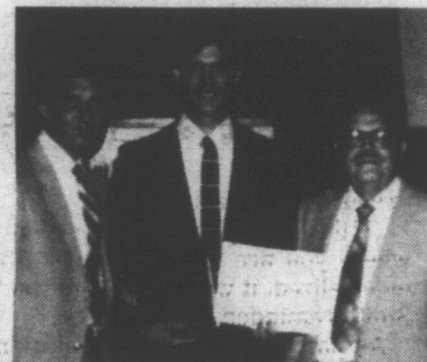
Allen predicted the network would reach into all the homes of America in seven to eight years.

"There isn't any such thing as the electronic church," Allen said. "But there are churches who can use electronics, and we are going to be a part of that."

Names in the News



BETHANY CHURCH, LAUDERDALE ASSOCIATION, recently honored MRS. NINA B. BOOKER, right, for her 35 faithful years of service as church treasurer. The church declared a "Nina Booker Day," and presented to Mrs. Booker a plaque and a corsage. Mrs. Marjorie Taylor, left, made the presentation. Mrs. Booker's Sunday School class placed flowers in the church in her honor. One of the members composed and read a tribute to Mrs. Booker. The service was followed by a fellowship time. James E. Walker is interim pastor.



DAVID ROBERSON, a graduate of William Carey and a student at New Orleans Seminary, is the new minister of youth and associate pastor at First Church, Cantonment, Fla. Upon his call to First Church, Cantonment, Roberson was ordained by his home church, Salem, Lauderdale Association. Purser Davis (right) delivered the charge to the church, and Sammy Brister (left), pastor of Salem, delivered the charge to the new minister. Following the ordination service, the church held a reception in Roberson's honor.

ALEXANDRIA, La.—Five Baptist educators will receive Distinguished Leader Awards when the Southwestern Baptist Religious Association meets in annual session Aug. 7-9. Charles Lowry, SBREA president, said theme of the 64th annual meeting, scheduled to be held at Southwestern Baptist Theological Seminary, Fort Worth, will be "Re-Dream the Dream." Distinguished leaders award will be given to: LeRoy Ford, professor, Southwestern Seminary; Dan McLendon, minister of education, Trinity Church, San Antonio; Joe Burnette, minister of education, First Church, Charlotte, N.C.; Harold Dill, professor, Southwestern Seminary; and James Williams, assistant to the president of Baptist Sunday School Board, Nashville.



WHEELER GROVE CHURCH, CORINTH, recently honored their custodian, Henry "Bud" Henderson, with a party and presented him with a plaque in recognition of his 29 years of faithful service to the church. Henderson (right) is shown receiving the plaque from Kara Blackard, Wheeler Grove's pastor.

Mary Lillian Whitten was presented in an organ concert on June 10 at 5 p.m., at First Church, Macon. The concert was a part of a special emphasis on the music heritage of the church.

Champions and Joneses appointed missionaries

Missionaries appointed recently to the Foreign Mission Board with Mississippi ties include Leon and Jean Champion and Robert and Martha Jones.

The Champions will work in Argentina, where he will be a general evangelist and she will be a church

and home worker. He is pastor of First Church of Wellington, West Palm Beach, Fla. He is a graduate of Clarke College, William Carey College, and earned the master of theology degree from New Orleans Seminary.

Champion has been pastor of Leaf Church; New Hope, Mt. Olive; Shady Grove, Bogue Chitto; and churches in Alabama and Florida.

Mrs. Champion, the former Jean Orso is a graduate of Clarke College and Whitworth College in Brookhaven. She teaches at The King's Academy in West Palm Beach.

The Champions have four children: one grown daughter, Tammy Melinda; Christie Jean, born in 1972; and twins Michelle Lee and Melissa Lynn, 1974.

The Joneses will work in Senegal where he will be a nutritionist and she will be a church and home worker. He attends Southeastern Seminary, Wake Forest, N.C.

He is a graduate of the University of North Carolina and East Carolina University and he earned the doctor of philosophy degree from Mississippi State. He has been a research assistant at Mississippi State and was a Foreign Mission Board journeyman in Honduras.

Mrs. Jones is the former Martha Vertrees. She is a graduate of Wake Forest University and earned the master of religious education degree from Southeastern Seminary. She has worked as education assistant and secretary at Faith Church, Starkville.

The Champions and Joneses will go to Rockville, Va., in October for an eight-week orientation before leaving for the field.



Champions



Joneses

Clinicians enlisted for music retreat

A variety of experiences—classes, worship, choir, recreation, features, concerts—will be offered during Music Leadership Retreat at Gulfshore, July 26-28.

Guest clinicians, plus in-state leaders, have been enlisted to serve all members of the family as well as lay music workers and experienced musicians.



J. Woodward



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"Sowing seeds of destruction"

By Bobby Lee, Tupelo
I Kings 9:1-7; 11:9-12

Jehovah appears the second time to Solomon (9:1-7). David had wanted to build a house for the Lord. However, he was unable to do so because of the wars that were going on. (See I Kings 5:1-5). I think it is indicative of human nature that it took Solomon only seven years to build the house of God, whereas it took 13 years to build his own house. (See I Kings 6:38-7:1).

Verse one tells us that Solomon was pleased to build the house of God. I wonder if we can say of the things that we do for God that we are pleased to do them. Jesus said that he always did those things which pleased God. (See John 8:29).

Verse two tells us that God appeared for a second time to Solomon. An appearance of God is called a theophany. In times of trial and difficulty, I have often wanted God to appear to me in visible form. Maybe you have had the same desire. However, I am sure that Solomon was grateful for the presence of God in his life. We, too, can be sure of the presence of God in our lives even if there is not a visible appearance.

There are so many ways that God has made Himself known unto us. And there is so much evidence of the handiwork of God in our lives and in the world that we are confident of His presence.

Someone has suggested that God appeared to Solomon a second time because he was slipping deeper and deeper into sin.

In verse three the Lord assures Solomon that he had heard his

prayer. It is good to know in any circumstance of life that God hears our prayers. So many times we fail to pray. (See James 4:2).

God told Solomon that He had hallowed the house which he had built. Man can build a building, but only God can consecrate man's worship.

Shortly after the 20 years of Solomon's reign required to build the house of God and Solomon's palace, God appeared to Solomon a second time in a dream vision, as He had appeared to him at Gibeon at the beginning of Solomon's reign. The appearance was perhaps occasioned by Solomon's slipping deeper and deeper into sin. God first spoke with Solomon concerning the house of God that Solomon had built and had consecrated to God nine years previously. God reminded Solomon that he had heard his prayer of the house of God, that He had consecrated the house of God as the place of worship, and that he had set his name there forever. But God also reminded Solomon that God's blessings upon him and his children, upon the house of God, and upon the nation of Israel were dependent upon their obedience to God.

If Solomon would walk before God, God would establish forever on the throne of Israel the line of Solomon as well as the line of David. Implied is that the obedience of Solomon and his descendants to God would also result in God's house and God's people being blessed and a source of blessing.

But if Solomon and/or his children

turned aside from following God, then God would cut Israel off from the land, cast out of his sight the house consecrated to his name, and make exiled Israel and the devastated house of God and a proverb concerning what happens to disobedient servants of God.

The anger and chastening of Jehovah (11:9-12). No wonder God was angry with Solomon. At least three times, God warned Solomon about his sin. He spoke with him—perhaps through a prophet—at a time of Solomon's building the house of God.

He twice personally appeared to Solomon to keep him in the right way, first at the beginning of Solomon's reign and second in the 20th year of Solomon's reign after he had completed the temple and his palace.

Solomon's sin would result in the kingdom being taken from Solomon and given to his servant. However, God would reserve "one tribe" for Solomon's son in order to fulfill his promise to David that David would always have a son on the throne in Jerusalem which God had chosen as the place where he was to be worshiped. Also, for the sake of David, God would not take away the 10 tribes until after the death of Solomon. Rehoboam, Solomon's son, would lose the kingdom.

So what eventually came to pass was that the kingdom was divided. Israel was the Northern Kingdom with Samaria as its capital. Judah was the Southern Kingdom with Jerusalem as its capital.

God and Caesar

By Charles E. Myers
Matt. 22:15-21; 5:41; Luke 13:31-33

No two phrases have been as abused in our times as the phrases "separation of church and state" and "born again". In their original usage, both terms had a distinctive meaning. In our day they are often used in the most unlikely circumstance and in ways that are entirely foreign to their original intent.

When one is born in a society he becomes a citizen of that society and as a result has responsibilities to that society. At the same time when one has a genuine conversion experience he is born into the family of God and as a result inherits certain responsibilities. This person now has two areas of responsibility, one to the governing body of his society and the other to his Father God. And all of life must be lived out in the framework of those responsibilities.

People in Jesus' time resented parts of their government. They liked the things provided by the government but resented the fact that the ruling power was Roman and that they were forced to pay taxes. Some of them used this feeling to try to trap Jesus and get him in trouble either with the people who resented paying taxes or with that ruling power itself. They asked a simple question, is it right for a good Jew to have to pay taxes to Rome?

Jesus answered their question in a rather graphic fashion. He asked for a coin, knowing the only coin that it was legal to use was a Roman coin. The fact the people used that coin revealed their willingness to partake in the good things the government could provide. In asking them whose picture was on the coin, he pointed out to them the fact they had accepted a part of their citizenship. Then He said, you have a responsibility to those who govern you on earth and to God. Faithfully discharge your responsibilities to both. The message has not changed. The Christian has a responsibility to his government, whatever its form; and to his God.

While discharging those responsibilities one needs to be aware that there are two basic institutions involved, the church and the government. History has shown us that it is best for both institutions for each to remain separate of the other as far as institutional life is concerned. At times this is difficult because so many people are a part of each institution. The difficulty is compounded because of the selfish nature of human beings.

Some politicians want to use the serving themselves," but rather, the Christians who would receive the message (v. 12). The time of which they prophesied was fulfilled in Christ.

Just as the prophets had experienced, the dispersed Christians discovered that the more they thought of God, prayed to God, and desired God, the more readily he reached out to them.

How comforting Peter's letter must have been to those early Christians as they endured a multitude of persecutions, and to us today as we find refuge and hope during our own persecutions.

church to advance their personal interests and claim all sorts of identity with the church without ever making any personal contribution to it. Other politicians scream that Christians ought to stay out of politics and leave the governing to those without religious or moral convictions. And some church leaders, including some Baptists, are crying for the government to give their churches tax money but insisting the government stay out of the church's business and let them spend the money as they please. These churches are also asking for other favors of the government because they are churches.

The crying need of our time is for Christians to recognize the distinctive natures of both church and state and resist every effort for either one to use the other to its own advantage. Whatever advantage may be gained for now will be extremely costly in the future. The blackest pages of history came from those years when the church and state were one and both were controlled by the church. If a church, or a group of churches, wants to have a parochial school, it should pay all its own expenses and not seek tax money. If the church will lose its greed for tax money and special privileges, the state will respect it more and cease its efforts to interfere in its life. The burning question of our day is, will the lure of easy tax dollars lead us to destroy the basic independence of our churches and then destroy the very democracy we helped to establish?

There is always the possibility of conflict when one is a citizen of two kingdoms. The Christian's first loyalty is to God, and this takes precedence over all else. However, this does not excuse him from the requirements of his earthly citizenship. If one's loyalty to God causes him to disobey the laws of his country, he should willingly suffer the consequences without any form of complaint. Of course one needs to be very sure that loyalty to God caused the conflict and that he is not seeking to be a hero in his own eyes or to escape paying the price of citizenship.

Bible Book

The salvation God provides

By Vernon L. Sikes, teacher, Yazoo City
I Peter 1:1-12

We have all known those people who are able to see good in even the worst situations. Peter was that kind of person—an optimist, a stabilizer, an eternal believer in what Christ had promised. Rome's treatment of Christians was becoming increasingly hostile and widespread, and it was because of those circumstances that Peter felt God's call to communicate words of hope to the dispersed followers of Christ. He wanted to fortify them so that they could stand fast in their Christianity against the worst that persecution could do to them.

I. Salutation (1:1-2)

In the simplest of fashion, free of any pretense, Peter introduced himself as "an apostle of Jesus Christ," and thus identified himself with Christians of all ages.

The letter was written to "God's Chosen People," which included Jewish and Gentile Christians who were dispersed throughout much of Asia Minor. That Peter intended this letter for Jewish AND Gentile Christians was somewhat a rarity considering the Jewish prejudices of the day. Peter overstepped this, however, and addressed ALL Christians. They were dispersed yet united in their dedication to obedience to God and in their, having been cleansed by the

"blood of Jesus Christ."

II. The risen Christ (1:3-9)

Peter was aware that the times were dismal for Christians, and that somehow they must be made aware of some hope in their lives. Without a spark of hope, no amount of faith and love would be able to save them from the despair of a hopeless future.

What security during those times of persecution did the Christians have? Why did God's chosen people have to endure the agonies that threatened them? What hope was there?

Peter assured them that despite the trials that they would suffer (v. 6), they could be certain that they had an inheritance which was "imperishable, undefilable, and unfading, kept safe in heaven. . . ." (v. 4) It was "reserved." It was fully assured. There would be no disappointments in their future life with God.

No doubt, many questioned the good that could come out of the persecutions. "Rejoice in suffering?" they probably asked. Peter's theories must have sounded pretty ridiculous to them.

Just as gold is purified and tested by fire, Peter reminded the terrified Christians that the trials which they were to endure were tests of their

faith, and from those tests would come a faith that was stronger than ever before. Discipline is painful, but its major purpose under God's providence is to mature and temper us and to make us fit for his kingdom.

Peter had walked with Christ and had shared many wonderful hours with him, but the Christians to whom the letter was addressed were worshipping an unseen Christ—unseen but not unknown. Peter praised them for their already strong faith (v. 8) and promised that their continued loyalty to Christ would reap their salvation (v. 9).

III. Salvation revealed to the prophets (1:10-12)

The message of salvation which the prophets and the angels were to deliver was the cause of much thought and searching on their parts since they didn't understand its content. According to Peter, the complexity of God's salvation was so great that the very angels couldn't understand how God was capable of such unending love for mankind. The prophets and wise men across the centuries have struggled through their human logic to understand how God could possibly be as great as he is and still concern himself with mankind. "It was revealed to them that they were not

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